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work. The veil which surrounds the mysterious Image at Sais—our Psyche—has not been altogether lifted. Since this Psyche appears, as far as we know, to be the highest development of existence, its entire unveiling would be equivalent to the solution of the world-problem, a solution in which we shall hardly succeed here in our sublunary sphere." It cannot be doubted however that education has been benefited much by both Herbart's and Beneke's doctrines. The earnest study of such thought-systems frees the spirit and elevates the practical activity of teacher and educator from routine work and pedantry to the dignity of an artistic and creative worker. It supplies the fixed fulcrum for the lever of education. The question that remains is: on what ground is there more firmness, assurance and fertility. Karl Schmidt finds Beneke's unquestionable merit mainly in his doctrine of the relation of concept-series and his critique (based on Herbart) of the psychical faculties as taught by the Psychology and Pedagogics of his time.

THE IDEA OF MIND; OR, THE INTERNAL PHENOMENOLOGY OF MATTER.

BY CHARLES THEODORE BAYRHOFER.

In a former essay (*Journal of Spec. Phil.*, No. 37, Vol. VII.,) I have shown that matter, or the extended, sensible substance, is the chain and interaction of monads or simple selfs. These monads are the many primitive points or limitations of the one universal whole of being. The many or the multitude of units can never be *created* by a single universal unity, nor the universal unity by the many monads, because either of these ideas involves a logical contradiction, inasmuch as every side of the whole, the multitude and the universal unity, to *create* or generate the other one, must *presuppose* the other one. The absolute unity must be *self-contradictory*, to create the many. It must be the one and not the one, the *negation* of the one; and to be this negation, the

negation must all the time be *presupposed* in the unity, else its simple positivity could never become negated. Now the negation of the one is the many. Therefore the many are presupposed. The absolute unity never could be *living*, creating, if it were not primitively a self-interacting unity of being, i. e., a chain of units. In the same manner the many units must presuppose the universal unity, to become united they must primitively be in continuity or for each other. An empty, absolute space, dividing and uniting the units, is a self contradictory nothing. Therefore the *Absolute* is the *eternal, uncreated, infinite whole of eternal differences*, which absolutely posited are simple units, inasmuch as all composite units presuppose simple units. Substance, being, can be nothing else than uncreated self, and all relations, forces, phenomena, are nothing else than the interactions of selfs.

So we must say: there is one universal centre, one totality of a multiplicity of centres. The multiple real centres are the *monads*, the one ideal centre is the contiguity and continuity, the shining into each other, of the monads. The monads we call *living units*, inasmuch as they are affected by mutual negation, representation, and self-conservation.

Now I call *matter* the *immediate* existence and process of the monadical totality. So the Absolute is the material Universe, which is, so to say, the eternal kaleidoscope of primitive matter. Therefore matter is the system or articulation of monads, simple substances, and consequently there is no *phenomenal* (by the senses perceived or perceivable) matter, which is not self-articulated. In and with the continuity, mutual negation, representation and self-conservation, the monads are necessarily for and against each other *shining* or *phenomenal* units, that is *reflexes*, reflecting units, *forces*. Now the mutual representation is a shining of other monads *in every monad*. The other monads are positive negations, *limitations* of every monad. But this limitation is posited in the simple unity of the monad, is therefore a negation posited from without and reflected in the simple unity, in the self. So it is a *self-determination* in the self, an inner particularity determined or necessitated from without in the identical unity. The unit becomes a shining, a force, an irritation, a positive negativity, a living point. That shining has therefore its origin in an *affection* of the identical universal simple self from without, and this affection of the simple units is a *perception* of another one. a *sensitivity* in the largest sense of the word, another one posited

in the first one as a negation, and a negation of the negation, that is a *self-radiation*. For the reflex in the simple unity *can be nothing else* than an *inner* determination, that is a perception, a representation, an ideality, a finding of an externality, a negation in itself. *That reciprocal perception is the root of all nature.* the *intelligence*, as the *primitive unitary force* and the universal germ of all manifold forces of matter. There is no force at all in nature but has primitively sprung from self-determination necessitated from without. Therefore matter as the system and interaction of monads cannot at all exist, cannot be thought existing, without *mind* in the largest sense of the word, without the reciprocally percipient monads. The monads I call *living* in the largest sense of the word, inasmuch as they are, by interdependence, intelligent units, *sensibilities* which are moving to and fro by *impulses* from sensibility, representation of an externality in the unit. We shall see the necessity of these impulses and self-movements. First I must here expressly state that this universal intelligence of all ultimate parts of nature is not and cannot be *immediately* the feeling-unity, or the consciousness of animals or men, but that this latter intelligence, called *mind* in a *specific* sense, is only the highest reflex-form, that is the *internal phenomenology* of universal mind in the centralized nervous system of the animal organism. We shall see that the concrete self of man (and animal) is *not* bound to one central monad in a system of monads, as is imagined by Leibnitz and Herbart, but that the same is the concentrated or centralized universality of a democratic republic of sentient molecules.

We saw that the first result of united monads is a mutual perception or sensitivity. Now this sensitivity implies a real contradiction (not a logical contradiction—an internal antithesis that impels it to dissolution, an ideal to be realized, not a logical absurdity which only destroys the thought) in every self. Because the absolute uncreated self is affected and negated or limited by other selves, is the sensation of negation by other selves. So it becomes in consequence of that contradiction of its simple unity and of the negation of the same in the perception of the other one, the *impulse* to annihilate the other one by absorption into itself, to dissolve the same into itself. So the monads are seeking themselves mutually, moving to each other to penetrate themselves—attraction of the monads. But inasmuch as they go together, the negativity becomes more intense, because being, self,

cannot be annihilated, but they have the sensitivity through which they become annihilated by the other one. So to preserve themselves the movement at last becomes negative, they move again from each other, they are flying themselves—repulsion of the monads. But they are living, excited, enhanced by and through each other, and seek to preserve their vitality, which they have only through the other one. Therefore as the line of repulsion widens and their natural negation becomes weaker, they return again to each other; move together. So they are in continuous oscillating movement, and their movement is in reality their eternal contiguity. Their being-together is this positive-negative *process*, and can in no other manner be thought or imagined. So the monads are the eternal sentient impulses realized in process of movement, forces of uniting and flying each other, attraction and repulsion, selfs living in conflict; and the spaces and times between them are the shining products of the conflicting monads. And these forces and self-movements of the monads are the *fundamental energy* of every natural phenomenon, in the smallest molecules and in the largest bodies and their interaction.

I suppose, then, that the Universe is the eternal product of contiguous interacting simple elements of being, the eternal moments or differentials of the eternal whole; that all these real differentials as simple units are of identical nature, and that they are equivalent centres of equal definite, minute, shining or spatial, spheres, spheres of mutual representation and movement, which are at the same time dynamical extensions, and indivisible in themselves and from the centres. They are the centres contemplated as interacting spheres, as minute dynamical indivisible spaces, because in no other manner can we represent to ourselves their interaction, their oscillation and self-conservation in mutual inter-penetration. They are thus the centres involved in a pure dynamical aetheric sphere. In so far the centres and the spaces are *immaterial*, indivisible, and matter is the chain of these *centre-spheres*, composed by and divisible into the same as the differentials and integrals of matter. If the distances of the spheres are transgressed, the centres are without immediate interaction, their point of perspective vanishes. Notwithstanding there is no absolute vacuum in the Universe, because all vacuities are filled in the moment they arise by the equilibrium of the totality

of monads. So all monads are interlinked, either immediately or mediately, and all movement and formation is a movement and formation in the whole. But the monad can in many grades immediately be united with another one and with many other ones, so that their connecting spheres are more or less inter-penetrating. That is the origin of the different species of primitive molecules with their different physico-chemical qualities and quantities. The so-called chemical atoms in reality are molecules, and the atom in the strictest sense is the monad. By the eternal primitive differences and their evolution in the self-concluded or self-terminated whole, as we saw in the former essay, the totality of monads becomes articulated into partial, equal or different, wholes, mechanico-chemical molecules, and their syntheses and analyses in concrete bodies become articulated into the heavenly bodies and the heavenly æther, and the heavenly bodies into the elements, minerals, plants and animals; and in and with them the specific forces of gravitation, cohesion, elasticity, light, heat, electricity, magnetism, feeling, idea, will evolve in the specific forms of æther, gaseous fluid, and fixed bodies and their compositions. All the partial wholes are connected organs of the universal whole (the Universe), which is in eternal synthetico-analytical circular motion, progression and retrogression. The theory that the Universe might die by universal equilibration of heat, and similar thoughts, are only one-sided empirical reflections, which are *a priori* refuted by the necessary eternality of the differentiating living whole. The difference in the whole is eternal, and so the process goes on in all infinity. All equilibration is only relative and goes over into new differences. The Universe is an eternal seeking and striving.

Now the Universe, the total system of progressing and retrogressive system, in every progressing or articulating period and part is a progression from the external phenomenology of the sensitive impulses, or the construction of unconscious (by-the-senses-intuited) nature, to an internal phenomenology of the same, or the construction of feeling and conscious systems. In so-called unintelligent nature the primitive power is the same as in intelligent nature. The universal forces of the monads in interaction, as we have seen, are nothing else than perception and impulse. But in unfeeling and unconscious nature these primitive forces continually evanesce or dissolve themselves in movements and constructions of sensible, extended, or external forms. Sensi-

bility and will, therefore, are so to say sleeping powers, through the entire body. Their living is their dying, their dying their living. The souls, the selfs of nature die in externality, in continuous movement and external equilibration. Therefore if there shall be feeling and conscious organisms, there must be a reflecting of the moving and constructing power out of movement into itself, the intelligence must persist, continue itself in moving and constructing, a part of movement must be metamorphosed into feeling. So the external phenomenology becomes internal phenomenology, an ideal world, or internal shining (manifestation) in the body. That has been done by the highest act of nature in the animal organism. In it the intelligence, the ground of phenomenal matter and nature, has itself become phenomenology, has become MIND.

Now we must remember that all nature is a continuous concatenation of the monads from within, that is by sensitivity and reaction in contiguity and continuity. All bodies, material forms, are not only external juxtapositions of dead atoms, merely driven together from without, (which would involve a knot of logical contradictions), but penetrations of the monads by their central spheres, their infinitesimal shinings or dynamical extensions, and so they are definite cohesions from within. They live mutually in each other. And as the parts of matter, in consequence of their immediate and mediate penetration, create from within an external central point of equilibrium, that is, a point of gravitation and oscillation, attraction and repulsion of the mass; in the same manner the sensations and impulses are connected and become mediated through the impenetrating, external shinings (manifestation) of the monads, and are born as feeling and volition in an inner, concrete, central point. Generally the inner shinings are not only the forces or inner sources of motion and life, but are the forces returning to themselves through the outward shining, through the spheres of space and time, or of movement. Therefore the inner shining presupposes the outer shining, and the point of inner gravitation the outer point of gravitation. In this manner the whole of inner shining is nothing else than the continuous returning of the forces out of movement into themselves, and the continuation of their reflexion without instantly dissolving itself again into movement. It is therefore an irritation of the shining centre, without movement or outward reaction, the objectivity made internal, the primitive sensibility realized as in part a self-

reflexion or a merely internal excitation of a living equilibrium of forces, but in a presupposed movement or external form of shining.

Now such a state can only exist in concrete or total bodily forms, in equilibrated forms of mechanico-chemical molecular syntheses, which at the same time are highly irritable, and really irritated from without. And these irritations must be centralized in a concrete point of inner gravitation, where all interpenetrate and find their ultimate reflex, and may return outwards in movements. This centralized internal shining of a bodily system, which presupposes the material organism and therefore all nature, is the only reality of *Mind* as a feeling and conscious centre of sensation and will-reaction. The mind abstracted from nature, isolated, presupposed, is nothing, a chimera. But the unconscious mind of the interacting monads is the inner life of all nature, and is the very mind which becomes feeling and conscious by reflection. The universal mind of nature becomes the soul and mind of animal and man, in specific, individualized, organic forms.

If we take the word "Nature" in the broadest sense, all the Universe is nature, and mind is only its blossom. If we take Nature only as material phenomenology, as objective or sensible externality, it is opposite to mind, and mind exists only by transformation of nature into subjective ideality. But under all circumstances mind is mediated by nature or matter, is an evolution in and out of nature. Therefore nature is the real presupposition of mind, which, *vice versa*, as potency and pure internality, as the pure force of perception and impulse of the monads, is the real presupposition of nature. Mind in the strict sense is the self-reflection of universal intelligent power, this power shining for itself, (appearing to itself) the objective form made subjective, the mind awakened.

Let us now see in what manner nature itself effects its metamorphosis into ideal life, into mind.

Our own self-consciousness and the feelings, sensations, ideas, and volitions contained or included in the same, and on the other side, our manifestations of the inner life in external shinings, must be our starting point. In this manner we grasp together all real life which represents similar manifestations, that is all animal organisms. In the same time we analyze the animal organism, and try to state the specific organic mediations of

mind. So we conclude in an indisputable manner that the immediate ground or basis of mind is contained in the nervous system, but only in so far as the same lives by continuous interaction with the other systems of animal organism, and further with the total outward world. By inner experience and by experiments, this fact is proved. Therefore we must conclude: in the living nervous system of the animal organism has been reached that form of nature in which the internality, the perception of all nature not only is dissolved in movement, but has returned into itself, and has become a free shining force contained in matter, a higher reflexion or potency of material force itself. Up to the animal organism nature is an evolution, which is wholly spent in motions and mechanical forms, which indeed all are teleological, inasmuch as they are all equilibrating systems of monads, molecules, concrete bodies in the parts and in the whole. The most essential specifications of the whole are the different chemical atoms and their aggregation in the different so-called elements. All the chemical atoms are the closest systems of monads. Every kind of atom is a definite molecule of monads, united in a definite number and form, in a mathematical equilibrating necessity. Therefore all atoms of the same kind are identical, can replace each other. These primitive concrete individuals are confined in intellectual forces, total systems, which against other such systems move and oscillate as wholes, as concrete centralized individuals. The different kinds of atoms are all opposite individualities, polar toward each other, and uniting by polarity to equilibrate themselves create the chemical syntheses, and the syntheses of syntheses, every time becoming weaker cohesions. Now the bioplasm and the nervous system created out of the same is a connection and series of molecules composed of four and more kinds of atoms, not, I suppose, in simple electrical antitheses, but in one continuous circle of equilibration of the individual atoms. So is posited a continuous (by-many-opposite-individuals-immediately constructed) circle of force in every bioplastic molecule, and there is a system of such molecules every time creating new similar molecules out of the outer world, centralizing in the same time and differentiating in specific organic forms. In the primitive organic molecule the antithetic atoms, neutralized by third ones, &c., can never quite dissolve the antithesis in movements and form, but part of the force remains unequilibrated, that is, remains sensitiveness and impulse, but such a one, that it has a

shining, the other part of sensibility resolved into impulsive movement, in itself. As this part of liberated force the bioplastic molecule is the real possibility of feeling, of ideas, the abstract universal ego. But only through a system of such molecules and a continuous differentiation in space and time from without, and a centralization of the differences in a central part of the nervous system, the real possibility of mind becomes feeling and conscious self, most perfectly evolved in the brain of man. The free sensibility becomes an organism in itself, reflecting the bodily organism.

The nervous system pervading the total organism is the organ of the free sensibility. It is a system of central ganglions, to which and from which radiate centripetal and centrifugal nerve filaments, collecting and dissipating the forms of movement, which become feelings and volitions in the centre of the ganglion. Now there are lower immediate and higher mediate centres. And in the same time as in the former the excitation of the centre from without, dissolves or dissipates itself in the reaction of outward movement (reflex-movements,) the same in the latter continues as undissipated and in part free force, that is as a feeling, which may dissipate itself by the correspondent impulse, the will as the discharge or release of the feeling. And inasmuch as the molecules of the ganglions and the ganglions themselves all are bound together to a chain, and communicate by filaments with the various forms and movements of the objective inner and outer world, the differentiations of the nerves in the total central organ, the brain, are series of central affections bound together to one articulated but coherent life, which again concentrates in one unique concrete centre, where all affections interpenetrate from all sides, and so create an (in space and time) undivided and indivisible centre of feeling and free impulse, the living and ever evolving ego. So the real ego is not bound to one monad, but an inner centralized phenomenology of a chain of monads. Therefore it is divisible in space and time and subject to dissolution by the separation of the organic constituent parts. In this manner a homogeneous feeling subject, like a polypus, may become separated into many parts, every one of which may now be a separate individual by creating a new centre in itself. Even the human ego by disease of the brain may become separated into two or more egos, like its plastic matter into many germs of new individuals. Indeed the real human self is a centralized democratic republic of

particular minute selfs, for example of a seeing, a hearing, a smelling self, &c., all interpenetrating in one ego. And even the molecules and atoms of the nervous system, namely of the ganglions and the central ganglion, may by degrees by-and-by change, without separating the unity of the ego, because all new moments are immediately metamorphosed into the form of the ego. The ego is a phenomenology of united forces or monads, not one monad. So it is mortal, and becomes annihilated by organic dissolution, as a human society would become annihilated by separation into individuals without a central power. And like the human society the ego is all the time an evolving self, a new one and an old one.

Now we call objectivity the antithetical external positing of other being by sensitive feeling and conscious being or subject. Objectivity is the positing of external phenomenology by the ego. In this manner to every monad and every individual monadical system, the whole Universe, as antithetical, is its object. It is so posited by the subject because it is the limitation of the subject and is tainted with this external limit. As pure natural force it reacts against the limit by movement, attraction and repulsion, seeking and flying. But so soon as the perception of the other one, of the external, becomes a free returning force, the object, by whatever mediations, becomes ingrafted into the perception and is now posited as an internal image, as an idea in the largest sense of the word, and this image, created by the specifications of the nervous oscillations, becomes the internal object of the subject, the feeling and conscious ego. This identical ego is the concrete, extended interacting point, a nervous central point of the many nervous excitations, in which point the excitations from all sides interpenetrate in a miniature form, one in the same time distinguished and undivided, in a similar manner as in the germ-point of every organism, the total individuality of the parent is posited as natural force in miniature. And inasmuch as the inner movements of the nervous system and specially of the brain, become so to say daguerreotypes, inclinations or dispositions of movement, and stay in the brain, they may from within be renewed as images of the ego (memory and phantasy). In the consciousness of man the ego, that is the individualized subjectivity of nature, has become a free antithetical reflexion, so that the world of images becomes a free object of analyzing consciousness, and an analytico-synthetical world of notions or concep-

tions. That is the reign of intellect, by which nature may become teleologically reconstructed, and a world of art rise over nature. The highest form of that intellect is speculative science, comprehending the Universe as the eternal manifestation of absolute being.

But let us understand : free intelligence is nothing else than the primitive intelligence returning to itself out of motion and nature. The moving power itself has been metamorphosed into idealism, into mind. Therefore the idea is mediated by movement and bodily form. Part of movement continues, part is transformed into idea. With the centres of the nervous system the reflex movements are connected naturally, and the sensitive centralization dissipates again into outward movement (nerves of sensation and motion). In the highest centre the immediate dissipation is checked, because part of the moving power is transformed into feeling power. In this manner for example the thinking of the movement of my right hand is nothing else than the moving organism of this hand reflected into the brain, where the moving nervous filaments have their last issue. But the thinking or imagination of such movement is the cancelling of the same, is its transformation into idea in the brain. Now the ego, the universal individuality of idealisation, comprehends this particular idea of hand movement in itself, and this is by nature at the same time the impulse to movement, only momentarily, checked. But the ego may intensify this impulse, that is may metamorphose the idea of the same into impulse, and so become volition, and its consequence is the annihilating of the check, and the dissipating of the idea into movement of the hand. Only by continuous returning into idea the same continues, is all the time born anew. The dissolving of the idea is not effected by the idea of the volition, but by the transformation of the idea into will, by the free discharge of the idea. Here we have a real, not a chimerical self-emission of the idea (see Hegel). The impulse of motion is primitively the emitting of perception, of sensitivity, the reaction of the monad. The voluntary motion is the free reaction of free perception by metamorphosis of idea into impulse, by transformation of the inward tendency into outward tendency. It makes no difference what is the motive of this transformation: for example, it may be to get nutriment. The natural power of reaction all the time is presupposed in the nervous and muscular system. In the feeling centre this reaction is partially cancelled by

metamorphosis of the impulse of movement into idea. In this manner it cannot break through the limit. But by free emission or externalization of the idea the same becomes realized.

Therefore mind indeed is a metamorphosis of natural forces, and the voluntary motion a re-metamorphosis of mind. It is a mistake of Huxley and other men of science, to think that sensation and motion does not fall into the mutual correlation and metamorphosis of forces. Indeed the motion always dies in sensation, and the sensation in motion, but both become resuscitated. But animals and men are not thereby mere organic machines or automata, in which besides the mechanism of motion there lives an ego or an ideal system, not coming out of and not discharging into the former, coming out of nothing and going to nothing, or perhaps coming out and going into the—*Unknowable*. Mind is the last metamorphosis of nature, but is antithetic to the total immediate external phenomenology of nature as the internal phenomenology of the same, an ideal world in the natural world, a total ideal reconstruction of the latter, bound to the same primitively by perception and impulse as the sources of all natural phenomena. The perceptive and impulsive monad, mediated by outward shining (nature), has become inward shining (mind).

And now we understand Hegel's articulation of philosophy into logic or abstract idea, nature, and mind, as a circle of the idea returning into itself through the mediation of externality. Hegel's Logic, which at the same time is metaphysic, is an obscure intermixture of logic, metaphysic, and science of knowledge. Therefore the absolute idea, the final result of logic, is affected with ambiguity. It may be either the highest form of human cognition, or the metaphysical objective principle, and as the latter it may be either an impersonal absolute principle, or even the personal God, before the creation of the Universe. It is well known that the disciples of Hegel quarreled and disputed over the proper meaning of Hegel, and divided into right and left wings. The right wing supposed the "absolute idea" to be the veritable Christian premundane personal God, and the free self-externalizing of the idea to be the creation of nature or the material universe by God. The left wing declared the absolute idea to be no God, but only the highest stand-point of thinking, and this impersonal thinking, this abstract principle, to be at first the self-manifestation in nature, and then returning to itself in mind,

so that really the human mind is the only mind, and philosophy its highest, all-knowing stand-point. Then the Christian religion is only the most perfect image of the true philosophy, only an unscientific creed, which must dissolve itself into philosophy. The truth is that Hegel thought, in an obscure manner, a universal ideal ground of the Universe, which as such ground (not immediately) is personal mind; but that this ideal ground, the substance of the thinking mind, at first evolves itself as nature, or as externality, as an external shining; and that thirdly the ideal ground conquers its own externality, and so becomes the real human mind, whose absolute universality is seen in religion, and at last in speculative philosophy, the *absolute thinking which thinks itself*. If we now transform Hegel's logic into the theory of speculative cognition, in which human cognition becomes raised to the cognition of the absolute principle of the Universe, all ambiguity vanishes. And in this manner we come to the

CONCLUSION.

There is an eternal uncreated principle, the whole (totality) of monadical selfs living by interaction. Living signifies reacting against each other by perception and impulse, universal intelligence. The process of this eternal interaction is the Universe. Immediately it is confined to the form of external shining, (manifestation), a material Universe, pure nature. But by this process itself, it liberates the internality, and so becomes in living organisms an internal shining, a reproduction and reconstruction of intelligence, the feeling and conscious mind. Therefore nature and mind are identical, are one and the same substance, but in antithetical and convertible forms. Nature generates mind, the true internality of nature, by liberating its ideal source. And mind reverts to nature by art, a second nature. Therefore the laws of nature and mind are identical, but shining (manifested) in antithetic form, the inner discharging itself in space and time, and space and time reflecting themselves into the inner. So the antithesis of nature or matter and mind is fundamentally cancelled, because each transforms itself into the other. That was the ever-recurring idea of Schelling, Hegel, and Goethe, the identity of the inner and outer being, of nature and mind as two forms and sides of the same substance, so that all the time and everywhere mind is in nature, and nature in mind, on the one side under the exponent of matter, on the other side under the exponent of mind.